

The AMERICAN FRIEND

[JULY 19, 1951]

If You Stay Here Long Enough . . .

Harold Smuck

On Our Prairie Trails

In Nebraska Yearly Meeting

From Coast to Coast

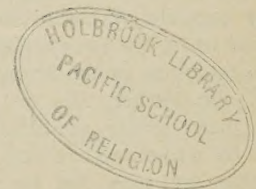
Three Yearly Meetings

Le Grand Advances

Progress in an Iowa Meeting

Raymond Binford

In Memoriam



THE TURN IN KOREA

AND OTHER EDITORIALS

FOR LIFE—A CREED

By WILLIAM W. CLARK

Continuing his development of a creed, vows and discipline, William Clark here meditates on God's leading us into the truth. William Clark's outline of his beliefs appeared in the April 12 issue of THE AMERICAN FRIEND, and subsequent articles have dealt with the first part of that statement of belief—a Creed. William Clark is Headmaster of Oakwood School, a Friends school in Poughkeepsie, New York.

I believe in God, the Father of all mankind, loving, forgiving, leading us into the truth.

¹Leading us into the truth! The guidance and leading of God are fundamentally important in the experience of His love. He has created us; He has revealed the fundamental principles of life to us; but He has not left us the overwhelming and impossible task of recognizing the whole truth at once and lifting ourselves by our bootstraps to follow in its path without His help. He has so constituted us that, although we are not capable of comprehending all reality at once, we are capable of *growing* in grace and in the knowledge and love of the Father. We are not God; but we have godly qualities and perception by which we are able to go forward step by step, led by His spirit which opens before us the vision needed for each day.

TRUTH LARGER THAN MAN

A great many of us who are striving for the truly religious life find ourselves led astray by an assumption which is easy and pleasant to make but which is utterly contrary to the facts of human history. The assumption is that the truth is exactly the size of the mind of a man. In other words, we like to think that our minds are so constituted as to be able to encircle and enclose all of reality which has meaning and value. This is part of our native egotism, which drives us constantly toward the affirmation of mastery. Having godly

qualities and propensities, we are tempted repeatedly to assume the full stature of deity. It is hard to be content with human limitations!

Perhaps, as is so often the case, the consideration of the experience of Jesus would be helpful here. Is it not astonishing, in view of the good and god-like qualities which we are wont to assign so limitlessly to Him, that in the garden of Gethsemane He should have prayed in agony for a certain outcome of events, and yet have had to acknowledge in the next breath that this outcome which He so desired might not be the will of God? The conclusion seems inescapable from this experience that Jesus Himself, for all His godliness, did not have a mind which comprehended the whole purpose of God. Even He was forced to call upon the guidance and leading of the Father in a moment when, by His own thinking, He could not encompass all truth.

TRUTH-SEEKING IS NEVER-ENDING

Evidently the truth is meant for man and shall make him free; but never the whole truth for any one man at any one moment. The liberation of truth is not accomplished once and for all, after which the liberated person sees all things and understands all things. It is a never-ending and growing experience whereby we are led day by day into the larger reaches of the expanding universe of God's truth.

I believe that many of us feel frustrated when we have not understood the nature of our limitations. Indeed, many of us will not accept them and therefore declare the tenets of our own faith as being the prerequisites for the Kingdom. As far as we are concerned, we have enclosed the truth and therefore the remainder of our activity must be corralling others and bringing them into the enclosure. We are no longer frustrated, because we live in the fool's paradise of those who have everything in control, so they think. Fundamentalists and modernists and all other complacent partisans have fallen prey to the temptation to escape from the bur-

den of limitation and creatureliness in this way.

Does this mean, then, that we must either be frustrated or pharasaical? No, if we believe in a God who, through love, is leading us into truth. The assumption made by this concept is that He will reveal to us all the truth we need to know and are capable of knowing to meet adequately any given situation. If we ask for guidance, and humbly mean it, it will come. Our prayer shall be the prayer of Jesus: "Nevertheless, not my will but Thine be done." And we shall know His will.

I believe in God . . . leading us into the truth.

INVITATION TO WOODBROOKE

The Association of Woodbrookers in America would like to urge Friends to consider the idea of spending some time at Woodbrooke in 1952 in connection with the World Conference of Friends.

It is possible to arrange for almost any length of stay at Woodbrooke, but ideally it would be best to attend the summer term which begins around the 21st of April and lasts until about July 7th.

Woodbrooke is one of the Selly Oak colleges, located on the outskirts of Birmingham. It is possible to take work in Religion, Quakerism, Social Studies and International Relations at Woodbrooke and the connected colleges of this Selly Oak group.

There is probably no more interesting or practical way to get to know something of English life and English Friends than by a stay at Woodbrooke. The location of the school is convenient for excursions on week-ends to the Shakespeare country, London, and other points of interest.

A scholarship loan fund is available and information about such help may be secured by writing to Rachel Pickett Stalnaker, 29 Carsam Street, Fanwood, New Jersey.

Dorothy Bonnell,
for Woodbrookers in America

THE AMERICAN FRIEND

Old Series, Vol. LVIII, No. 15

New Series, Vol. XXXIX, No. 15

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT Editor
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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorials . . .

The Turn in Korea

AFTER killing hundreds of thousands on battle fields, maiming for life many more thousands of men, killing by starvation and disease a vast number of civilians, and reducing an already impoverished country to a shambles, the warring nations will now, presumably, do what they should have done in the first place—effect a peace of some sort in Korea. The ceremonies of peace that could have saved this colossal waste must now come like a requiem over the dead. Even so, it will be heartily welcomed, though it does not end the contest which moves from the military to the political stage, where conflict is less disastrous.

Various reasons are being given, perhaps long guesses, as to why the Kremlin willed this turn of affairs. Is Russia sincere? As suggested by *World-over Press*, probably not, if sincerity means a moral about-face, but if it means enlightened self-interest, probably so. What were the causes of this interest in ending the conflict? It may be her mistrust of the eventual outcome. She can afford to have her China pawn spent in large measure, but not entirely spent. Was it because she was losing face? Was it because she is facing all but insuperable problems in the Balkans? Was it due to the need of taking the Tito threat seriously? Was it the necessity of conserving her resources for the serious game in Europe? Was it due to her desire to concentrate on areas elsewhere, such as Iran? Perhaps it was all of these in part. At any rate the move was made and it is to the interest of the United Nations as well as to those of Russia, China and North Korea to attempt the ending of a senseless military conflict. With the game moving to the political arena, there is less danger of a third World War and the problems are placed on a level where minds rather than weapons will be engaged.

The problems ahead will not be simple. They will present a new series in the vast chess game of the nations. In America these problems will offer more temptations to make political "hay while the sun shines." This is not peculiar to America, but it is particularly costly for world order when it occurs in a center of power, such as America.

What to do with Formosa and whether to admit Red China into the United Nations are the two main questions that will come forward with a new intensity. They will require from us a world perspective and an objectivity that will try our patience and our cooperation. We are now at the point in world affairs where America alone cannot answer these questions, nor can any other single nation. We shall have to learn to lose when we are outvoted. If the Red regime in China lasts, it is probable that after a lapse of time and on the basis of a new behavior pattern, it will have strong support for a seat in the Security Council. This will strain existing tensions

still more. No one at this point can be certain of the merits of their case at a later time, for membership, but that it will be pressed there is little doubt.

Peace is Expensive

YET we can't afford to withhold the price. What are the costs we must pay? They are partly in money, but much more. People everywhere must be reasonably well fed and clothed. Until that happens they will constitute areas of unrest. No amount of policing, in the sense of suppression, will prevent an ultimate outbreak of conflict. As in Iran, no treaty, no matter how ancient or well fortified by custom, will restrain these restless people, seeking common comforts or demanding a place in the sun. But also, as in Iran, their attempted answers may be awkward, if not impossible.

The need for world government, whereby the resources necessary for good living can be managed for peoples generally is increasingly evident. The oil of Iran is one illustration, and a good one, of a problem that can be rightly answered only by the nations acting in concert. Unless there is some form of world government, oilfields, canals, uranium deposits and a hundred other major interests are subject to the will of the mightiest nation, no matter how evil that nation might be.

A world federal government, though limited, will mean some loss of sovereignty by the nations. They have already lost much of their sovereignty—the right or the ability to stay out of war. Korea is an illustration of sovereignty issuing in anarchy and resulting in war. Assuredly, as the tides roll in on the coast of Maine, some form of limited world government is on its way. It is coming by necessity—from a force as resistless as the pull of the moon on the sea. The question is not whether it is coming, but when and how. Our only response is to guide it, and to prevent the excesses that might attend it. Until that happens there is danger that Korea and Iran will only be present day names for recurring tragedies.

"O slow of heart to believe" that God has made one world within which not nations or potentates but men must stand tall and "sun-crowned." The earth was made for them and they were made to love the Creator and his creation. Such peace will be expensive, but we would better sell all that we have and buy that pearl of great price.

Thinking Between Opposites

THINKING is often disturbing, if not painful. Men think because curiosity is more interesting than indifference and stronger than inertia. They are like the boy from the equator who had never seen or known about ice. Coming farther north, he found this crystal rock on the street. The longer he held it the more painful it became, yet the more mysterious

was this "rock" which was so cold on a hot day and which dripped with water in the dry heat. Curiosity overcame pain as he held this mystery in his hands.

The mystery of life and the problems it presents are often like that. One may get rid of a discomforting problem by dropping it, or by reaching for an over-simplified answer. In politics or religion, for instance, one may become smugly comfortable either as a "standpatter" or a radical, as a conservative or a liberal. Either position, if accepted as a finished, unalterable creed, can produce the same result—a form of mental laziness.

The mind of man is made of "sterner stuff." It is stirred in its depths by an active leaven. As in mountain climbing the mind also must climb or retreat, advance or recede. When Jesus said, "I have many things to say to you, but you cannot bear them now," he obviously was not corralling his disciples into a comfortable fold—he was turning them loose upon the road of truth—"you shall know the truth and the truth shall make you free."

Turned loose, but with their guide! There is a quality of spirit that is curiosity-plus. It is found, in one's more thoughtful, humble moments, as an unerring sense of direction. "In this way lies truth and freedom," the heart intuitively reports. God has not left himself without this witness. As steel responds to a magnet, while wood does not, there is likewise in the soul of man, when it is not smothered by sin, a lure toward God.

To love God with one's mind is to use it fully in

his service. The lure toward truth is of God. The path leads between extremes which, like rocks in a sea path, have meant death for many travellers. To say that the way is straight and the gate narrow which leads to eternal life is to suggest the necessity of keen discernment between the good and the not-so-good, even more than between good and evil.

On either side of this "pilgrim's progress" lies an "ism" of some sort, inviting him to the ranks of the dead-enders. Little does it matter whether that dead-end is to the "right" or to the "left."

But there is exhilaration and a deep satisfaction on the highway of the Lord. Climbing has its joy along with its labor—a joy that is as much in anticipation as in realization. These lines from Wordsworth are fitting:

... And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

To have the mind which was in Christ is to accept the open road which he travelled with discerning faith in the God of truth. The kingdom of God is now walled in by our stilted words and finished sentences

E. T. E.

In Nebraska Yearly Meeting

On Prairie Trails—II

IT was dark when we came to our first appointment at Hasty, Colorado. "Where does Robert Jay live?" we asked at the lone filling station. In a village of about 200 people that question is readily answered. "He lives down there where the light is shining," was the answer of the man with the levelled index finger. An answer indeed! "Where he lives the light shines," was our textual revision.

"THE CHURCH IN THY HOUSE"

We were seated in the living room with Robert and Adele Jay when they suggested a visit to the Meetinghouse. We reached for our hat. Certainly a short walk ought to relax one who had just driven 500 miles. Opening the door to the living room, we stood facing a well built and inviting chapel room. Here was a Meetinghouse and home all in one, only a door separating them. What promised to be a short walk was only a few steps. Our mind flashed back to a salutation of Paul "to the church that meets in thy house."

Only a few years ago, Robert Jay,

Continuing the story started in the previous issue of this journal, the Editor depicts some aspects of the life of Friends and their Meetings in Nebraska Yearly Meeting, which he chose to call, "The Prairie Yearly Meeting." He visited these Meetings not primarily as Editor of THE AMERICAN FRIEND, but as General Secretary of the Five Years Meeting.

farmer, carpenter and pastor, had constructed this inclusive building. He had built the framework, made adobe bricks, built the walls with them, plastered inside and out—and at last, a church-home! Starting with six Friends, the Meeting now has a membership of thirty-four. Fourteen have joined this year. This story of creation has not ended. The Meeting hopes to build a separate home for a parsonage and thereby have rooms in the present building for Christian Education through the Sunday School. This addition is remote, but dreams always precede accomplishments.

Under a clear sky and a friendly sun and with cool winds sweeping the plains, thirty Friends settled into a Sunday morning Meeting for Worship on this prairie expanse. Rarely does one find such initiative powered by spiritual concern as that of Robert and Adele Jay and this circle of Friends. Even with creation here half-fulfilled plans for another Meeting in yet another state are under consideration. We studied these drawings and the planned extension of the church in a new field. Is it not true that creation is always compounded of the unfinished and the new dream!

TO THE "CITY OF SOULS"

As we drove to our next scheduled visit, the garden-farms under cultivation for beets and other crops presented their dark loam patterns of freshly turned earth. The Arkansas river flowing out of the Rockies, through the Royal Gorge and over arid plains begins to spread its benevolence in the area East of Las Animas. The irrigation ditches with their water of life were

running full and spilling into the straight parallel earth grooves of the fields. Here the hazards of weather are largely overcome by storing part of it and releasing it at will. This makes for a more level economy than that of the wheat farms of Eastern Colorado, which are at the mercy of the skies—generally cloudless.

Phyllis Hickman serves as pastor of this Meeting, while also caring for her home duties. Fred Hickman and their children share in this service of love as the "pastoral family." It is a continuing Quaker witness that in the sight and service of God, women ministers are on an equality with men. There are several women ministers in the Five Years Meeting pastoral service, and often they bring certain qualities of spirit and understanding into their work which are less marked in the ministry of men. Only in very recent years have other denominations ordained and appointed women to pastoral ministry.

Here in a city of over 3,000 population, the Hickman family serves with a Meeting that is made up largely of farm families. The Meetinghouse of three rooms serves as the center for this Friendly group. There is a sense in which the cities of this wholesome West are farm-cities. Ranchers and farmers furnish the chief economic life of these population islands on the plains. There is an open friendliness, characteristic of the West, that tends toward more restraint as one moves Eastward. There is no lack of it in Las Animas (the "city-of-souls," or should we say, the "soulful city") Friends Meeting. This Meeting has directly co-operated in the organization of the Five Years Meeting through the service of Harriet Barbee on the Board on Christian Education. It was not easy to end a wholesome conversation and fellowship in the Hickman home as we left the next morning for La Junta.

TO THE PRAIRIE CITY

In a restaurant at La Junta, we quaffed coffee with a friendly cattle rancher. Here one finds the cattleman-farmer controversy still going, though in friendlier terms than at one time marked the West. "It's no place for farming," our new found friend volunteered. "And don't forget," he added as though anticipating our comparison of Indiana weather, "we don't want as much rainfall as you have in the East. We would have to move out if it rained that much." A second rancher, appeased by our conversation, injected, "It's a shame that farmers are now breaking sod that should be left for grazing—another dust bowl ahead, maybe." There was no farmer present to defend his own case. This land of weather

(Continued on page 239)

Yearly Meetings

From Coast to Coast

California, Canada, New England

NEW ENGLAND YEARLY MEETING

New England June at its best greeted the 291st session of New England Yearly Meeting at Andover, Massachusetts, where not only New England Friends, but Friends from Canada, the Midwest, California, Florida, Japan and England assembled in unusually large numbers.

Several members of London Yearly Meeting were present: Archer Tongue, Secretary of the World Conference Committee; Roger Wilson, Professor of Education at Bristol University, and Harry T. Silcock, Clerk of the World Conference Committee. Harry Silcock reminisced delightfully on his contacts the world around, particularly in the isolated bowl of Tasmania, New Zealand, where some 300 Friends keep in touch by correspondence, publications, Round the World Letters, some inter-visitation and conferences.

Two young Japanese Friends expressed their gratitude for generous gifts from America. Henry and Edith Perry, recently in American Friends Service Committee work in Japan, showed color slides of Friends Center in Tokyo, and the Girls School of over 400 students, where Esther Rhodes, who replaced Elizabeth Vining as a tutor of the Japanese prince, is principal. Henry Perry feared that a rise to power again of the navy and army may corrupt the Japanese, who are now facing West and are open to ideas about Christian Democracy and idealism. James Walker announced that the sum of \$6600 desired by Japanese Friends to rebuild their meetinghouse has been subscribed.

"Pacifism in the Christian Church" was an address given by Roland Bainton, author of *Here I Stand*, on the opening evening. Among other leaders were Leonore Goodenow, Director of Scattergood School, E. Raymond Wilson, William W. Clark, and William Hubben, editor of the *Friends Intelligencer*.

The Peace Committee reported on the results of a questionnaire entitled, "Consensus of Opinion on the Peace Testimony of the Society of Friends in New England." The question, must a person be a pacifist to become a member, brought the reply that an applicant must realize his commitment to a life under God and the significance of worship, with an attitude of responsibility toward financial burdens. This thought also ran through the summary of epistles from Cuba, Jamaica, Guata-

mala, Africa, Switzerland, Sweden, Canada and America, east, south, west, north. The London Epistle urged that the dynamic of Christian love activate our hearts, however divergent our ways of thinking.

A desire was shown for the greater participation of young Friends, that places be made for them to go in training with older Friends to prepare for assuming responsibility. One-half of the New England quota to the World Conference was chosen from young Friends. A group of young Friends occupied the platform seventh day evening for a panel discussion to decide the most effective influence upon youth in prep school and college. The great influences seemed to be the interest displayed by the teacher in a pupil and the superior presentation of study material.

Moses Brown School was happy to announce the building of a Friends Meetinghouse on the school property. The old Meetinghouse has been sold to the city of Providence.

Alice Howland Macomber

CANADA YEARLY MEETING

Many Friends of all ages gathered for the joint Canada Yearly Meetings, and the happy and cheerful experience of living together for five days in Pickering College, Newmarket, Ontario, from June 23 to June 27.

There, surrounded by the rolling countryside of Southern Ontario in its summer glory, they gathered with Friends from Great Britain to deepen the spiritual basis of Friends' testimonies.

George Walton, giving the Sunderland P. Gardiner Lecture on Friends' Testimonies, was one of the highlights. Elizabeth Mewhort, missionary of the United Church of Canada on furlough from India, gave the missionary address. She had on display examples of handicraft from India. Archer Tongue, an English Friend, spoke on preparation for the Friends World Conference in 1952 and Harold N. Tollefson of the Friends Central Offices in Richmond, Indiana, gave a most comprehensive and inspiring account of the work and plans for the Five Years Meeting.

The addresses of these outstanding speakers are a source of deep inspiration. The reports of various committees gave a picture of the work and spirit of the Society as a whole that is both valuable and uplifting.

Jerrine Kniton

NOTES FROM CALIFORNIA YEARLY MEETING

Paul S. Smith, newly elected President of Whittier College, addressed California Yearly Meeting on June 23, stressing the vital relationship between the college and the church.

* * * *

California Yearly Meeting gave hearty endorsement to the plans for constructing a Central Office Building at Quaker Hill and expressed its willingness to cooperate in the financial campaign planned in that area for next January.

* * * *

Visitors to California Yearly Meeting included James R. and Ethel Furbay and Lawrence and Florence Peery from the Central Office Staff. Friends colleges were well represented through the presence of Charles S. Ball, President of William Penn College and guest speaker at the Yearly Meeting sissions; Arthur S. Watson, President of Friends University; and Paul Parker, President of George Fox College.

* * * *

Donald B. Spitler was reappointed Superintendent of California Yearly Meeting, Blaine G. Bronner, Clerk for the 1952 sessions, and Glen Rinard, Clerk of Ministry and Counsel. Elma Pearson was re-elected President of the United Society of Friends Women and Harold Votaw installed as President of the Men's Extension Movement.

C.O.s AND THE AMERICAN FRIENDS SERVICE COMMITTEE

Under the Universal Military Service and Training Act, signed by President Truman on June 19, 1951, conscientious objectors to military service (4-Es) are now to be deferred only on condition that they engage, for a 24 month period, in work "contributing to the maintenance of the national health, safety or interest." Except that they are not to be assigned to "national work camps," it is still uncertain what requirements will be imposed on C.O.s in their performance of this work.

Pending the issuance of regulations governing C.O. service, the American Friends Service Committee is encouraging all C.O.s who may have questions about their draft status that cannot be answered by their Meeting counsellors or who may wish to volunteer with the Service Committee, should this option be open to them, to write David E. Swift, A.F.S.C. Personnel Secretary, 20 South 12th Street, Philadelphia 7, Pennsylvania. The A.F.S.C. is planning to expand youth service projects so that, within the limits of its resources and project requirements, C.O.s may have opportunities for voluntary work under Service Committee auspices.

LE GRAND ADVANCES

The Friends Meeting in Le Grand, Iowa, was organized in 1855 by settlers coming from Ohio and other eastern Quaker settlements. It was organized under the supervision of Indiana Yearly Meeting and was first known as Westland Meeting, but the name was changed to Le Grand in 1861. Among the early founders of the meeting were Jeremiah and Enoch Miles, William and Joseph Farquhar, John, Joseph and Jesse Allman, Lindley Jones, Joseph Plummer, Joel Willits, Thomas W. McCool, George and Hiram Hammond, Davis D. McGrew, and Solomon Y. and John C. Hoover. Julia Ann McCool and Samuel Jay were the resident ministers in the early days of the church.

For a time the meetings were held in private homes, but in 1856 the first meetinghouse was built in what is now the north part of the Friends Cemetery. It was constructed by the men of the meeting at a cost of \$160. Since then a new and larger meetinghouse was erected, and this later building has been moved and remodeled.

The early Friends were concerned about the proper education of their children, and under the supervision of an education committee a boarding school was first conducted during the winter of 1857. In 1873 they established an academy in the meetinghouse with Walter D. Jones as principal and Annie and Angie Frazier as teachers. Others who served as principals of the academy were Charles Cox, John R. White, Stephen M. Hadley, L. E. Kenworthy, Sylvanus Haworth, Alvus Negus and John H. Hadley. After its beginning in the meetinghouse, more adequate quarters were provided with the construction of an academy building and boarding hall. During the lifetime of the Academy, from 1873 to 1905, it sent out into the world about 125 graduates.

SUNDAY SCHOOL EMPHASIS

Two years after the founding of the meeting, a First Day Scripture School was organized with an enrollment of fifty scholars. It was kept open only during the summer season until 1869 when the records show that the school was continued throughout the year. This phase of the work of the meeting has maintained a growing place and interest until today Le Grand has the largest Sunday School in Iowa Yearly Meeting.

Early ministers of the meeting include Thore Haggems, Tonnes Stangeland, Clara Willits, Barclay Jones, Josiah Dillon, Joseph L. Beane, Benjamin G. Neville and Isom P. Wooten, the first pastor. Other pastors who have served the meeting are C. C. Reynolds, John H. Hadley, Edgar P. Ellyson, Fred



LEWIS D. SAVAGE

Comfort, Ezra Pearson, George Deshler, Alfred Hanson, John Wright, Frank Ashba, Guy Harvey, Homer Biddlecum, Taylor Guthrie, Floyd Hinshaw, Leonard Wines, Roy Thompson, Vernard Cox and Lewis D. Savage.

NEW BUILDING

A new church building is now under construction. It will be a brick and glazed tile block structure, seating 275 in the main auditorium, thirty in the choir, and 200 in the secondary auditorium and balcony, a total of 500 persons. Lewis Savage has served as pastor of the Meeting since 1946. There has been a steady increase in membership and attendance at all functions of the Meeting. Le Grand is essentially a rural church, located in a small village in central Iowa.

American church membership since 1926 has increased at a rate nearly double that of the country's population growth. Between 1926 and 1949, church membership went up 51.5 per cent while the population grew by an estimated 30 per cent. Total membership of the tabulated religious bodies rose from 53,230,413 in 1926 to 80,682,575 in 1949.

Historically, rearmament has always found in war its natural culmination. War becomes inevitable once the economic and psychological consequences of the arms race have become intolerable.

Le Monde (WP)

POETRY CONTRIBUTOR

LENA MEARLE SHULL, 42 Oakwood Street, Asheville, North Carolina.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

A Fresh Approach to the New Testament, by H. G. G. Herklots; Abingdon-Cokesbury; 176 pp.; \$2.00.

Canon Herklots has justified the title to this compact and scholarly volume in making the assertion that "the key to understanding the New Testament documents is that they are propagandist literature of a widespread and successful missionary movement." Emphasis is given to the fact that Judaism of the first Christian century was a missionary faith. This proselyting zeal was quickened in the early Christian leaders by the commission of Jesus, "Go into all the world."

The first disciples went about telling the Good News as an oral tradition. They expected an early return of their Lord and writing did not seem necessary. But as time went on, need was felt for the written word to instruct new converts, for reading in public worship and to aid them in interpreting their new experiences.

The author has supported his thesis by pointing out that Paul wrote his letters either to answer particular local questions, or to instruct the young missionary churches in meeting perplexing situations. At the same time they are friendly letters of encouragement, or rebuke. But the subject matter with which he dealt was of general interest and what he wrote had definite survival value.

Canon Herklots has suggested the possibility that both Mark and Luke may have been gathering material for their gospels before the close of Paul's ministry, prompted by the need they found in the new Christian communi-

ties as they traveled with Paul. It is possible that the fragmentary "Sayings of Jesus" were put into limited circulation by the companions of Paul. In any case, as has frequently been pointed out by other writers on the New Testament, the Synoptic Gospels were put into writing in order to help establish the new converts in the Christian faith. John's gospel indicates the same motive in 20:31.

This volume should help the modern Christian fellowship to keep central its missionary character. The New Testament can be understood only in terms of the power of Christian outreach. Only in this missionary atmosphere can New Testament interpretation keep a fresh and creative spirit. The gospel, oral or written, forever remains the Good News.

Levinus K. Painter

New Guideposts, edited by Norman Vincent Peale; Prentice-Hall, 1951; \$2.50; 224 pages.

This is a "How" book, clothed in personal messages of inspiration and faith. Dr. Peale has covered America in his selection of persons whose stories grip the imagination and stir the heart of those who take time to read leisurely. The reader will linger over the incidents, told with vivid simplicity. Problems that face individuals and yet affect a race, such as Jackie Robinson's when he entered big league baseball and became a symbol of courage, faith and skill, are portrayed simply and directly. "How you can pray for a purpose," "How you can meet grief," "How you can overcome obstacles," and "How you can succeed through faith," are a few of the chapter titles. The chapters give incidents in the lives of Kate Smith, Mary McBride, Louis Bromfield, James L. Kraft and others. There are

fifty-two stories of men and women representing all faiths and every walk of life. Good for sermon illustration, public addresses or just conversation pieces, they quicken the faith and challenge the mediocrity of our lives.

Harold N. Tollefson

What the Jews Believe, by Rabbi Philip G. Bernstein; Farrar, Straus and Young; 100 pages; \$1.25.

In this small volume, Rabbi Bernstein has given a very comprehensive account of Judaism, its background and its role in the world today. Parts of this book appeared in *Life* magazine last fall and, due to the favorable reception, it was enlarged upon and the subject more fully covered.

It is fascinating to learn the religious significance of Jewish terms that are to so many only vaguely familiar — Rosh Hashana, Yom Kippur, Chanukah. Musical sounding and faintly oriental, they carry the reader back to the early beginnings of Judaism and, later, Christianity.

The author, a skillful writer, seems to anticipate the questions that form in the readers mind and answers them clearly and concisely. Though it may come as a bit of a jolt to hear Moses referred to as "the greatest Jew of all time," and Jesus merely as "the young carpenter from Galilee," still one is struck by the many similarities between Jewish and Christian beliefs. Especially familiar is the reference to the inner serenity which characterizes the Jew and which Friends recognize as being an important part of their lives.

Joanne Hill

Beaten paths are for beaten men.

Eric A. Johnston

MY GAIN

Deaf to all earthly . . .
Is life a stone
Feeding my hunger
And eaten alone?

Blessing and purpose
Still I can see;
Sunrise and glory
Are rising in me.

Though done with hearing,
Stones are more blind;
Sight and great wonder
Say still, He is kind.

Music through heart-strings
Now punctures my pain;
Vision is seeing
That God is my gain.

LENA MEARLE SHULL

THREE WEAVING

The wind is weaving a scarf of song;
It works with loneliness and rain,
And three together all dark long
Must learn the music of joy and pain.

The sleet is rattling the metal roof,
Weaving the pattern, composing bars
Of music echoing each wild hoof
Of a unicorn racing to find the stars.

My loom is busy as these run by
To fashion the symbol of love complete.
The wind, the ice lift the scarf in a sigh;
Through the click of the loom, the chilly sleet.

The wind, the rain, the lonely heart
Weaving for love a scarf of song:
The music of rainbows set apart
In promise and glory, all dark long.

LENA MEARLE SHULL

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

"IF YOU STAY HERE LONG ENOUGH . . ."

An Essay on the Jamaican Scene

By HAROLD SMUCK
Friends Center, Kingston

This morning our yard man held up some of our African daisies to show that they had acquired diseased roots. "Dem go down flat-flat," he informed me in the dialect used by a great many of the less educated Jamaicans. There are times when our life at the Kingston Center may bring enough problems to make us feel "flat, flat," but there are few dull occasions.

If there is nothing interesting at the Center at the moment, there is always Jamaica itself—incredibly steep mountains, bougainvillea sporting its loud, red blossoms almost year round, trees in bloom, the brown grass of this parched plain transformed to green almost overnight by the spring rain. Then there are the people—over a million of African descent; Chinese, each neighborhood grocery, it seems, operated by a family of them; East Indians, doctors, merchants, farmers, and the proud and self-respecting poor; a few whites of English ancestry; about sixty Germans, many of them refugees from Hitler, doing well in business or the professions; and the foreigners, chiefly Britons and Americans here in business, or government, or religious service.

CONTRAST IN THE STREETS

There are the spacious homes of the wealthy, the exclusive clubs, the smart houses in the suburban foothills, the thousands of little frame or concrete houses lining narrow crooked streets, the crude home-made huts of bamboo and mud and thatch. There are the smart shops on King Street, and the little frame shops' eight feet square, unpainted, lit at night by one small bulb, selling unwrapped pastry from a showcase of dubious sanitary condition or sporting Lux toilet soap on a crude shelf.

The streets are fringed with pedestrians, driven there by custom and the narrow and irregular or non-existent sidewalks. Honking their way along are the huge trucks with farm women and produce headed from the almost vertical rural hills to a spot under the huge roof of one of the markets. There are the smart little English cars, the new but ill-treated gray city busses, the gigantic taxis (American cars of ancient vintage, plus a few recent Buicks or

Packards), the myriad cyclists of all ages, sizes and degrees of daring, and—on King Street as much as anywhere else—the eternal two-wheeled carts drawn by rickety horses or by little burros whose ears are not as high as the lumbering wheels. Strands of heavy rope, tied side by side between front and back wooden cross pieces, form the bottom of the cart and support a few cases of goods for some retailer or the household possessions of a family moving. And we can never forget the push carts or the contraptions mounted on little roller skate wheels and propelled from behind by the owner somewhat in the manner of riding a scooter. Most of these carts have names lettered on their sides in an uneven style. Used for selling ice or fish or yams, or buying old bottles, these vehicles sport such names as "The Green Hornet," "White Savage," "Uncle Joe No. 23," "Please Remember Father" or "Stonewall Jackson." On the subject of signs there is also the amusement park with "games of all descriptions" and the neat little electric sign announcing the "Stage Doe Canteen."

THE CHURCHES OF JAMAICA

Then there are the churches: the tall, square, gray, clock-crested tower downtown belongs to Kingston Parish Church (Anglican of course), while a mile west in the slums on Spanish Town Road a chalk scrawled sign proclaims temporarily the presence of the "Church of God in the Evening Light." In between are the neat stone chapels and the adequate downtown brick structures of the Methodists, or the Baptists, or the Presbyterians. There are the well designed Roman Catholic Churches, the Seventh Day Adventist Temple, and adjacent modern medical clinic, and the fifty-seven varieties of the Church of God. Then there is the Friends' Center, occupying the upstairs of a rather tall and squarish brick house perhaps a little over a half century old. There every Sunday from ten to twenty people, the black, the brown, and the white, gather in a front room about twenty feet square. Metal folding chairs stand in neat rows on the polished wooden floor—polished every Friday by a woman down on her hands and knees and armed with a can of wax and a cocoanut husk for a brush. The worshippers, usually spending most of the hour in silence, may look through the open multiple windows and above the trees of the hospital grounds to the temptingly cooler Blue Mountains only a few miles away.

The same meeting room serves at other times for such groups as an extramural University psychology class, the United Nations Association of Jamaica, International Work Camp Committee, a lecture series for marriage counsellors of the island, the monthly worship meeting of the youth group, and the Scout leaders of this district.

A newly formed women's group is small but vigorous. Members lead discussions on such subjects as the recent one on "Why Not Worry?" and they are planning to act as well as talk. They are beginning a project of making stuffed toys for children in hospitals, and nursery schools—children who may not now have even a single toy to brighten their hours of play.

Another of the recently developed activities is the Student Club which now meets about three times a term. The young people, at present mostly student teachers and theological students, gather for some sorely needed fun such as singing and games, and just plain talk over the refreshments which bring the meetings to a close about ten p. m. Each time there is a special guest who can tell or do something both educational and inspiring.

More interesting than many of the activities themselves are some of the people whom we meet. We took it as a compliment when one day a young man called to get a few Quaker pamphlets for his sister in the mental hospital. Then there is the Scotsman who is "stuck" in Jamaica and who stopped at the Center one day because he had met a good Quaker once on board ship. We always enjoy the German who left a well-to-do home when he was sixteen and came to Jamaica. He built "from scratch" the only neon sign making business in the island, training every worker himself in every operation. On the side he is an artist, and he spent two recent Sunday afternoons sitting in the meeting room doing a water color of the view which worshippers see during meeting—including the collection box on the cedar table in the front of the room.

One of our Student Club guests this term is a Quaker from the American Consulate. And we shall always remember Roger—the young man from Haiti. He was a member of the work camp here a couple of years ago and stopped here recently on his way to spend three months in another AFSC work camp in Nayarit, Mexico. We practiced our hopelessly meager Spanish on one another, and Evelyn and I had a thrill when we accompanied him to visit the ex-president of Haiti and his family, now exiled and living in Kingston.

Life here is by no means all scintillating. There are dull days and routine
(Continued on next page)

ONE STEP FURTHER IN COOPERATION

News from Kenya

Dorothy Pitman, Friends missionary-teacher in Kenya Colony, Africa, writes of a prayer conference which she calls "one of the most significant ventures in inter-mission cooperation we have seen." She was a member of the committee which met to plan the conference day by day.

Years ago a prayer conference was begun at Kaimosi to which Friends invited other missionaries who wished to share in the precious fellowship. Now that this has grown to a wide reaching inter-mission prayer time, the older members look back and "remember when," and are grateful for God's continued blessing and leadership.

The problem of entertaining an increasingly large group has been a growing one in which other missions have, of necessity, shared. Therefore, when the Africans also wished to attend, the immediate question was, how could this great group possibly be accommodated at the same time and place as the present large numbers? A few Africans had attended a year ago when it was held at Kaimosi, taking care of their own food and lodging. They were so enthusiastic, and valued so highly the blessing received that something just had to be planned to include more of their numbers.

Where could it be held? What place would be able to take care of the largest number? Out of the possible hundreds, how many church leaders should each mission send? How were they to be selected? How could it be financed? A committee of Africans and Europeans met, spending hours in planning together. At first the Christian Fellowship Center was considered, but strategically located as this is in Kisumu, the accommodations are much too limited. The African Inland Mission extended an invitation to meet there.

So it was that on May 8, scores of Africans and a very small representation of Europeans gathered at the mission on the Nandi Escarpment overlooking Lake Victoria. Days of heart-

JAMAICA SCENE

(Continued from preceding page)

days. But there are always tasks to do, people to help, peace and understanding to promote, and forever something new to see. A friend said recently, "Name anything—say a man with three goats on his head—and if you stay in Jamaica long enough you'll see it." I replied that one of the first things I remembered seeing here was a man riding a bicycle and carrying a goat draped around his neck.

RAYMOND BINFORD

The death of Raymond Binford, president emeritus of Guilford College, occurred at his home in the college community on the morning of June 27.

A memorial service was held at New Garden Meetinghouse on Sunday afternoon, July 1, in the form of a meeting for worship during which a number of colleagues and other friends spoke of the strength of his intellectual, spiritual and social contributions to the Society of Friends and to the state of North Carolina. The body was cremated.

He is survived by his wife, Helen Titsworth Binford; two daughters, Naomi Kirschner, San Francisco, and Mary Margaret Bailey, Alexandria, Virginia; two sons, Richard T., of Hagerstown, Maryland, and Frederick H., of Memphis, Tennessee; four grandchildren; three brothers, Micajah and Daniel, of Wichita, Kansas, Gurney, of Whittier, California, and one sister, Myra, also of Whittier.

Raymond Binford was born in Carthage, Indiana, in 1876 and moved with his family as a homesteader to Haviland, Kansas, when he was six years old. He was the first graduate of Haviland Academy, in which he later taught in further preparation for entrance to Earlham College, where he was graduated fifty years ago.

He came directly to Guilford in 1901 under the administration of the late Dr. Lewis Lyndon Hobbs and, with the exception of the war years, 1914-1918, during which he was professor of zoology at Earlham, maintained his affiliation with Guilford as teacher, president or president emeritus for approximately forty-six of the ensuing fifty years.

During his early years at Guilford as biologist, he served in a number of capacities, including coach (and sometimes player, it is said) for athletic teams. In 1906 he took time out to earn his master's degree in botany from the University of Chicago. Similarly in

searching Bible study, messages and prayer developed into periods of consecration and confession. The joy of hearts brought into closer fellowship with the Master overflowed in hymns and choruses of praise.

The fragrant incense of prayer was wafted out to the community bordering the mission and so many visitors crowded in to share the blessing that it became necessary to restrict certain sessions for delegates only, in order to retain the purpose of the conference. But Sunday! The crowd could not be denied and hundreds upon hundreds packed the building to capacity, overflowing onto porch and steps. Four ses-

1912, he was awarded his doctorate by Johns Hopkins in zoology and was a member of Phi Beta Kappa.

In 1913 he and Helen Titsworth, of Richmond, Indiana, were married and the next year they returned to Earlham for a four-year tenure which ended with the invitation to succeed Dr. Thomas Newlin and Dr. Hobbs as third president of Guilford College. His presidency lasted from 1918 to 1934.

His retirement in 1934 was merely official. During the intervening years he has served as a director of Civilian Public Service Camps in Buck Creek and Gatlinburg; taught during and since World War II at Guilford, North Carolina Agricultural and Technical College (Negro), and at William Penn College. He and Helen Binford directed an A.F.S.C. work camp in Toluca, Mexico and during other periods they have traveled extensively from Mexico to Canada among Friends of various types in the interest of building community spirit and work.

In recent months he had devoted considerable time and thought to four interests. He was deeply concerned for the welfare and growth of Friendsville Academy in Tennessee. On the national and international level, he was disturbed and moved by the trend toward universal peacetime military conscription and had only recently returned from a trip with Friends to visit Congressional leaders in the hope of contributing to a reversal of that trend.

At home, his last chief interest in the community was the Brotherhood Men's class which he served happily as teacher. Meanwhile he had found a growing interest in aesthetics, as illustrated by his study of Mexican art, samples of which he and Helen Binford brought home with them.

His interest in and work for world peace is developing in perpetuation by contributions, instead of flowers, by friends to the continuing efforts of the American Friends Service Committee.

sions were held, and one ran into the next with hardly a break, so eager were the listeners for the message, so loath to disperse.

Now that delegates and visitors have returned home, many are telling and re-telling the joyous happenings of those five days. They are spreading the enthusiasm, making earnest effort to make things right that were wrong, clarifying the Vision, accepting responsibility. We ask God that this may be only the beginning of the much needed deepening of spiritual life in the leadership of His Church in Kenya, upon which so much of its future depends.

Dorothy S. Pitman

The Sunday School Lesson

Prepared by RUSSELL E. REES

For August 12—The Christian Use of Money and Goods

Matt. 25; 14-15, 19-30

We have talked much about the evils involved in the getting of money, and of how covetousness and avarice sear the soul. It has been said that the love of money is the root of all evil. And many a man has held a coin so close to his eye that he shut out the light of the world. But this lesson talks about the use of money. One can sin as deeply by the misuse of money as by the illegal acquiring of it. Of course much more is involved here than just money, it is life itself that must be used carefully.

In the parable of the talents it is obviously not mere success which is commended. The rewards are exactly the same for both the five and the two talent men. It is faithfulness, husbandry, a sense of responsibility that is commended, and one has no doubt that the very same commendation would have been given the one talent man if he had so acted. According to Jesus each of the first two was approved for his fidelity, he was promised greater responsibility, and was invited to share the true joy of full living, even the joy of the master of the house.

The one talent man, typical of us when we fail, tried to blame someone for his failure. It must somehow be the fault of the Lord. He was unjust, exacting, and did not give him very much with which to start. So he tried to play safe, hid the talent, and waited for the master to return. The judgment upon him was not merely that he had failed to increase his gift, but that he was at heart a wicked and slothful (lazy) servant. He lost his talent, to be sure, but the greater punishment was that he lost the respect of his master and threw away the opportunity for richer, fuller service in the future.

Men's gifts are not equal, and never will be. But as one looks about he cannot help feeling that some who achieve so much did it, not because they were especially favored in life's gifts, but because they have been good stewards of the grace of God.

It's not what you'd do with a million, If riches should e'er be your lot. But what are you doing at present, With the dollar and quarter you've got?

Not elegant poetry, but very true. Do we not sigh for genius and fail to use well the mediocre gifts we do possess?

Responsibility gravitates to the per-

son who is faithful and efficient. No whining for position will ever win it. Do one little piece of work well, leave it with no hanging strings which must be tied up by another, and you will not have to worry about responsibility. The world is waiting for people who can do things, but is has little time for those who always blame some other person for their lack of success.

The ultimate result of fidelity is inward joy. No outward commendation can compare with the satisfaction one has when he knows within his own soul that he has done a job as well as he could. This is to share the joy of the Lord. To be able to stand unashamed and uncomplaining before the Lord of life, to have used his slender gifts to the best of his ability, to have made a just return for life's good gifts, this is man's true joy.

Questions:

1. What justification is there for taking the one talent from the third man and giving it to the one who already had much? Is this realistic as you see life?

2. Why do men say that money is the acid test of life?

For August 19—The Christian and His Government

Luke 20:19-26; I Peter 2:13-17

Thomas Shillitoe, a prominent Friend of an earlier day wrote, "Friends, let us not dare to meddle with political matters but renewedly seek for holy help to starve that disposition. Keep that ear closed which will be itching to hear the news of the day. Avoid reading political publications and as much as possible, newspapers." That represents one of the flights from reality which has occurred in the Society of Friends. To paraphrase a statement, the reform of government has not been tried and found impossible, it had been found difficult and not tried. The church has probably stumbled oftener over the matter of the relation between religion and government than over any other obstacle.

When the priests wanted to trick Jesus, they picked this question: "Are you a loyal citizen, and will you pay Caesar's taxes?" But Jesus replied with the acknowledgement of a twin responsibility on the part of men. Of course we owe something to the state. If the state sometimes leads to oppression, anarchy always does. The queries of

Friends have urged against "defrauding the public revenue."

The priests were unprepared for the other half however. Do we not owe something to God? Which is more serious, to defraud the government, or to defraud God? The exact location of the line between two responsibilities is difficult to state. It cannot be located by taking a popular vote, for some individuals would not feel comfortable with the opinion of the majority. The majority would feel that going to war was justified, a few would set the line just before such an act. Are the few to be judged by the majority? Some would feel that all taxes are a prerogative of government, and a few would be unable to contribute that portion which went into armaments. Who is to draw that line?

Friends have usually tried to find an answer to specific questions by referring to a universal truth. This universal truth is the sacredness of personality. "There is no meaning or significance to life and world events apart from human personality." Therefore they tend to judge government in the light of this truth. Government is good when it liberates, enhances and encourages individual development, but when it oppresses and harms personality, it is not good.

Edmund Harvey put it this way: "To the Christian, loyalty to the spirit of Christ must come before obedience to the state, and it will only be by the increasing faithfulness of a growing number of individuals to the Christian ideal that the state itself will have its standards raised."

It becomes a question of primary allegiance. Evidently Jesus held a primary allegiance to God when it came to a certain point. He found that point only out of great agony in the garden, but once he had found it, he could not compromise any further. Without some personal agony on the part of each individual the line cannot be drawn. The Meeting cannot draw it safely for the members. This is a point at which sensitiveness of spirit, inward commitment and loyalty, deep understanding of and devotion to the Christian Gospel, all are involved. Let us rather pray for one another that we may be honest, strong and steadfast at the point where we see the line clearly drawn.

Questions:

1. How does the passage from I Peter affect this question?

2. What is the best way to help young people find the place at which to draw a line between these two loyalties?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

THE QUAKER CALENDAR

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservative; I—Independent.

NEW YORK—F—July 28-August 3; Silver Bay, Lake George, New York; Alfred J. Henderson, *Clerk*, Oakwood School, Poughkeepsie, New York.

NEW YORK—FGC—July 28-August 3; Silver Bay, New York; Howard Kershner, *Clerk*, 55 Central Park W., New York City 23.

NORTH CAROLINA—F—August 7-11; Guilford College, North Carolina; Seth B. Hinshaw, *Clerk*, 401 Worth St., Ashboro, North Carolina.

NORTH CAROLINA—C—August 10-14; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, *Clerk*, Route 2, Graham, North Carolina.

WILMINGTON—F—August 13-19; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, *Clerk*, 708 Rombach Ave., Wilmington, Ohio.

CENTRAL—I—August 15-19; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, *Clerk*, 720 E. Walnut St., Indianapolis 2, Indiana.

IOWA—C—August 15-20; Paullina, Iowa; John P. Williams, *Clerk*, Springfield, Iowa.

ILLINOIS—FGC—August 16-19; near McNabb, Illinois; Charles H. Harker, Jr., *Clerk*, Dunlap, Illinois.

PACIFIC AND PACIFIC COAST ASSOCIATION—I—August 16-19; 3959 15th Ave., N.E., Seattle, Washington; Eubanks Carsner, *Clerk*, 3920 Bandini Ave., Riverside, California.

OREGON—I—August 16-21; Newberg, Oregon; Gervas A. Carey, *Clerk*, Fruitful Hill, Dundee, Oregon.

WESTERN—F—August 21-25; Plainfield, Indiana; Marcus E. Kendall, *Clerk*, Carmel, Indiana.

IOWA—F—August 21-26; Oskaloosa, Iowa; Roy S. Williams, *Clerk*, 813 North C Street, Oskaloosa, Iowa.

OHIO—I—August 21-26; Damascus, Ohio; Ralph S. Coppock, *Clerk*, 711 Wright St., Alliance, Ohio.

INDIANA—F—August 21-26; 15th and Main St., Richmond, Indiana; Murray C. Johnson, *Clerk*, 1515 S. Adams, Marion, Indiana.

INDIANA—FGC—August 23-26; Pendleton, Indiana; Laurence Furnas, *Clerk*, Waynesville, Ohio.

OHIO—C—August 25-29; Stillwater near Barnesville, Ohio; Louis J. Kirk, *Clerk*, R. 2, Columbiana, Ohio.

WESTERN—C—September 1-5; Sugar Grove near Plainfield, Indiana; Albert Maxwell, *Clerk*, Plainfield, Indiana.

KANSAS—I—October 8-14; University Friends Church, Wichita, Kansas; Gurney T. Hadley, *Clerk*, Route 1, Coldwater, Kansas.

ON PRAIRIE TRAILS

(Continued from page 233)

hazard has perhaps yet to develop its economic base, but in the meantime it pours its wealth of cattle and grain into the national economy. However, there is no weather guarantee—certainly not to the farmer.

Friends have a one story building in La Junta on which they hope eventually to complete their church structure. Roscoe B. Townsend, the son and grandson of dear friends of our family, follows in the family line of devotion to the church in his service as pastor of the Meeting. The location of the Meetinghouse and the zeal of Friends in the Meeting offer a future for Friends in this city of about 8,000 which represents both farming and industrial life. The division headquarters of the Santa Fe marks it as a railroad center of the plains and a first rank city of Eastern Colorado. The development of La Junta as the key city of Eastern Colorado offers Friends a significant opportunity on this crossroads of the plains. The nature of this opportunity seen and grasped by Friends can mean much to this Meeting.

On a Monday evening, a goodly number of Friends gathered for a circle of fellowship with this visiting Friend. One who visits such a group always has a sense of receiving more than he gives. Pausing the next morning at a new building where Roscoe Townsend was at work, we contemplated the perennial work of building to which God the Creator calls us. We left for our next appointment with a sense of gratitude for the unfulfilled opportunity at La Junta and for the vision of what, under God, this Meeting can become.

AT THE FOOT OF THE ROCKIES

From La Junta, the plains ripple toward the foothills of the Rockies and lie in long grassy waves to the East of Beaver Park community. Here they flatten again at the threshold of the mountains.

To the west the majestic Rockies, only a few miles away and with the year-round snows covering them, lift their frosted crests. From these benevolent hills comes the clear, cool water in abundance for the irrigation of the Beaver Park fields. Two hundred families populate this park and furnish the parish for the imaginative Friends who saw and took advantage of this opportunity. "Building the Church" was the theme of this visiting Friend, and here was a visible illustration of it.

There was "beaver" industry in Beaver Park as we drove into the Meetinghouse yard where Dwight Smith, pastor of the Meeting, was working with neighbors on a home for the pas-

tor. Cinder blocks were going up in neat, straight walls, windows were being fashioned, and a spirit of hope and progress pervaded their work. Building is a science, but it is more than that in this Meeting. Pointing to the Meetinghouse nearby, someone remarked, "We started that building, but didn't know how we were going to finish it. We were almost ready for the rafters, but where were they to come from, with no more money in sight? Someone had an idea how we could do it. It was like that with the whole building. Now there it stands—free of debt." Another \$500 would be needed to complete the parsonage. "It will come," we ventured. Sure enough, as the first project of the new Men's Extension Movement, set up in the recent sessions of Nebraska Yearly Meeting, the needed money was pledged for the home at Beaver Park.

Here is a Meeting in a promising vineyard and Friends realize that they have a responsibility for the community. They are on the way. There is no dead end ahead for their work. It is an open road. Doubtless greater days lie out ahead of them. The good cheer and the faith of Dwight Smith and his family will mean much in the realization of this hope.

(To be continued)

"THEN" AND "NOW" AT HIGH POINT, N. C.

D. Elton Trueblood gave the initial address at the "Faith of Our Father's Day" ceremonies marking the centennial celebration of the founding of High Point, North Carolina, on June 24. Two thousand people from all the High Point churches and former pupils of Elton Trueblood when he taught at Guilford flocked to the college stadium on Sunday evening. The speaker began with a short sketch of the Quaker influence in the community, and gave a tribute to the consecrated and vigorous work of Francis T. King, the leading spirit of the Baltimore Association which kept agriculture flourishing and made education a vital force in the reconstruction period of the South.

Then High Point was a mere crossroads when the railroad was built crossing "the Old Plank Road" from Fayetteville to Winston-Salem. Now High Point is a flourishing manufacturing city with beautiful homes, thirty churches, well-housed and equipped schools for both white and colored, and a co-educational Methodist college, a worthy rival of Guilford.

Later, in Centennial Week, a typical Friends Meeting was shown, and a brief history of Friends in High Point given to the audience.

Alice Paige White

Friendly Life — Far and Near

John Baxter of Greenleaf, Idaho, has accepted the call of Dublin Friends Meeting, Indiana, to serve as minister, beginning in August.

* * * *

Isabella Forsythe Taylor joins her husband, Paul, and Ruth Craig, in completing her twenty-fifth year as a member of the faculty of Oakwood School.

* * * *

Willard Reynolds, who has been serving the Meetings at Valley Mills and West Newton in Indiana, has accepted the call of Earlham Friends Meeting in Iowa, to serve as pastor.

* * * *

The library at Friends Academy has during the past year received several beautiful and valuable books as a token of friendship from the Academy's affiliated school in Courville, France.

* * * *

Donald B. Spitler, Superintendent of California Yearly Meeting, visited the mission fields in Central America in May. He traveled by airplane and mule to the mission stations of California Yearly Meeting in Guatemala.

* * * *

John Howard, the only living member of the graduating class of 1901, was honored at the annual banquet of the Alumni and Former Student Association held on June 2. His graduating class was the first one from Friends University.

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William Reagan, Secretary to the Board on Education of the Five Years Meeting, announces that the Board is studying the possibility of an Education Sunday, to be held on the Sunday after Labor Day, whereby teachers in public schools would be given special recognition.

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Nebraska Central College has an enrollment of 108 students in its summer school, including 39 who are enrolled in extension classes at Columbus, Nebraska. The second session will open August 1. An increase in enrollment is expected at that time.

* * * *

Evalena Macy, minister of the Community Friends Church at Palmer Lake, Colorado, received a doctorate of Humane Letters from Friends University this year. The Little Log Church at Palmer Lake is well known for its service even beyond its immediate community. Evalena Macy is a graduate of Friends University.

* * * *

Ellen Starr Brinton retires as Curator of the Swarthmore College Peace Col-

lection on July 1, and has been appointed Field Representative for the collection during the coming year. The new Curator is Mary G. Cary, cataloger in the Peace Collection for the past two years. Both the Friends Historical Library and the Peace Collection will be closed during August for staff vacations.

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PAUL S. SMITH

Paul S. Smith is the newly appointed President of Whittier College, succeeding William C. Jones. He is a member of Whittier Friends Monthly Meeting. Dr. Smith has been on the Whittier College faculty since 1922, and was formerly Chairman of the History Department. (See news item in June 7 AMERICAN FRIEND.)

* * * *

The Board of Trustees of the New York Yearly Meeting Friends Home, the McCutchen, at North Plainfield, New Jersey, have announced that Caroline Borton Smith has agreed to become manager and her husband, Clarence W. Smith, is to act as part-time bookkeeper and host.

* * * *

Olaf Hanson, Five Year's Meeting Children's Secretary and Editor, has been invited to teach in the Laboratory School for Children's Workers held July 15-21 in Talladega, Alabama. The School is sponsored by the North Alabama Conference of the Methodist Church.

* * * *

Howard E. Kershner, President of the Christian Freedom Foundation and editor of its journal, *Christian Economics*, has addressed fifty groups of businessmen and ministers and made radio

talks in fifteen states throughout the country this year. On July 8 he gave the opening address on "Ideological Conflicts and the Future" to the University of Virginia Institute of Public Affairs and on August 6-13, he will deliver six lectures on economics to a summer conference of ministers at Collegeville, Pennsylvania.

* * * *

Harry Emerson Fosdick was the principle speaker at a Haverford College Dinner held May 15 to celebrate the close of a campaign for \$1,500,000. The fund drive, which was started in March, 1949, raised endowment for increased salaries for the faculty, increased scholarships for students and more books for the library. Gilbert F. White, President of Haverford, spoke on "Haverford Looks to the Future."

* * * *

New England Yearly Meeting has appointed these Friends as delegates to the 1952 Friends World Conference to be held at Oxford, England: Thomas R. Bodine, Russell D. Brooks, Harold N. Burnham, Paul Butterworth, Margaret A. Cates, Peter J. Coney, Millicent S. Foster, Miriam E. Jones, Winslow H. Osborne, Julianna R. Perry, George A. Selleck, Merrilie Towl and Ruth D. B. White.

* * * *

Mary H. Lee, who recently spent three months visiting Friends in India, reported, through George Gorman, our London correspondent, on developments in Mid-India Yearly Meeting. The membership of this Yearly Meeting is 250. For some time the Friends Service Council has not been able to find a sufficient number of Friends willing to serve in the area, and has thus invited the Oriental Mission to cooperate in the work of the Yearly Meeting. The American-sponsored Oriental Mission is interdenominational and international in character. Mid-India Yearly Meeting will retain its status as a Yearly Meeting, with the Oriental Mission supplying pastors and setting up a Bible School for the training of pastors for village evangelism. The scheme of cooperation is to run for an experimental period of two years. The Mission has stated that it will respect the traditions and doctrinal positions of Friends and will leave the observance of sacraments to individual decision. The cooperative work at Rasulia, which comprises a school for boys, a nursery school and a small model farm, and the hospital at Itarsi will remain the responsibility of the Friends Service Council.

Friendly Fellowship

NEW LONDON, INDIANA—A very successful Vacation Bible School under the direction of Valentine and Esther Krumm, pastors of the meeting, has been completed at the New London Friends Meeting. Over sixty children were in attendance. Several of the young people have asked for active membership in the meeting, and have been most graciously welcomed. On June 10 Roll Call Sunday was observed in the Bible School with a gratifying attendance.

Violet C. Kenworthy

* * * *

HIGH POINT, NORTH CAROLINA — The Alice Paige White Sunday School Class of High Point Friends Meeting, named in honor of the teacher, has started a scholarship fund. For a number of years the Class has helped young college girls with gifts of money. The Alice Paige White Scholarship Fund, begun in February with just a few dollars, has grown to one hundred dollars. The June Meeting of the class was a carry-in supper in honor of the eightieth birthday of Alice Paige White. The class is composed of adult young women, most of whom are married.

Sarah J. Cecil

* * * *

MARION, INDIANA—Work on the South Marion Friends' Christian Education building was completed July 1. Concern on the part of a number of Friends for better facilities for the young people's Sunday School department led to a consideration for plans and the purchase of an adjacent lot. The program was financed through cash donations, the sale of time certificates and the balance through a mortgage loan. Construction was begun on December 1, 1950. The two story building is equipped with radiant heat and fluorescent lighting. On the first floor are a pastor's office room, supply room and six classrooms divided by movable curtains. The second floor contains a kitchen and five classrooms. The classrooms on each floor can be combined to form auditoriums. The building will be dedicated to the religious and social life of the Meeting's membership, especially that of its young people. The formal dedication of the building will be held on Sunday afternoon, July 22. Errol T. Elliott will bring the address, and John Compton will have part of the program.

* * * *

WINCHESTER, INDIANA—The period between Easter and Children's Day at Winchester Friends Meeting has been a busy one. On the Sunday evening following Easter, the young people, under the capable direction of the pas-

tor, Wilbur Kamp, presented a drama, "Into the Kingdom." They performed the play at Muncie one week later. Dan and Ida Bailey, who have been members of the Winchester Meeting for forty-three years, celebrated their Golden Wedding Anniversary with an Open House in April, which more than two hundred relatives and friends attended. Richard Wood, editor of *The Friend*, spoke to a Family Night in April on "The True Meaning of Peace." Also in April the Women's Society sponsored a Spring Tea. Guests for the day were the members of the Women's Societies in the various Winchester churches and Friends women from Farmland, Muncie, Lynn, Richmond and the rural churches surrounding Winchester. More than two hundred women attended the annual meeting, which was founded with the purpose of furthering friendship and cooperation among church women. A renovation program which included building new classrooms for the Sunday School in the basement and much repainting was completed by volunteer labor this summer. On Sunday evening, June 17, the children presented their program, featuring a playlet, presentation of cradle roll certificates and baby corsages to the nursery group, recitations and singing. With the exception of a brief introduction, the program was carried out by the children and young people, under the direction of the Sunday School teachers and co-workers.

Winchester Friends Meeting
Press Committee

In the Larger Circle

The total number of arrivals of Displaced Persons in this country since the D.P. program began is 237,132, according to the Federal Displaced Persons Commission. Some 55,000 remain to be admitted to the United States under the congressional quota.

* * * *

The number of women executives of state and city councils of churches is growing, showing a definite trend. In the past few years, the number of women executives has grown to 18 out of more than 200 paid executives of church councils.

* * * *

The largest circulation ever reached by an American religious periodical is the record believed to have been set by *The Upper Room* with its May-June issue. The circulation of the English edition is over 2,300,000. Since its founding in 1935, *The Upper Room* has set many records in the field of religious publishing. It is distributed in 50,000 churches representing all evangelical

denominations, and is printed in fourteen editions, using twelve languages.

* * * *

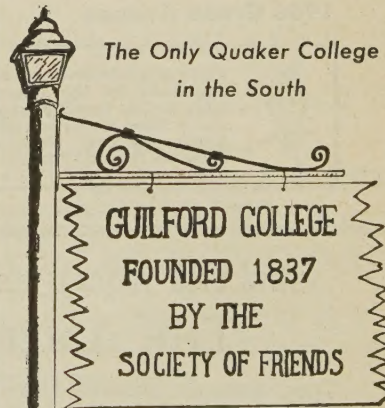
Both Baptists and Lutherans made anti-war stands in recent church conventions. The delegates to the annual meeting of the American Baptist Convention meeting at Buffalo went on record in opposition to Universal Military Service as "undemocratic, ineffective and unnecessary." The Convention also called for disarmament. The Augustana Lutheran Church at its 92nd annual meeting at Galesburg, Illinois, reaffirmed a resolution that war "is in direct conflict with Christian ideals and standards" and is "a crime against God and humanity."

* * * *

A series of community-wide meetings of laymen is being planned for next fall and 1952, to develop a sense of unity among Christian men, recruit workers and leadership and encourage inter-church community programs. E. Urner Goodman, for the past twenty years national program director of the Boy Scouts of America, has been appointed general director of the newly-formed General Department of United Church Men of the National Council of Churches, which will sponsor these meetings. Goodman, an active churchman, was one of the pioneer executives of the Boy Scouts.

Claire Street, Penn College alumnus of 1948, has just returned from Calcutta, India, where he was working with the AFSC in relief and rural projects. He plans to do graduate work at the State University of Iowa.

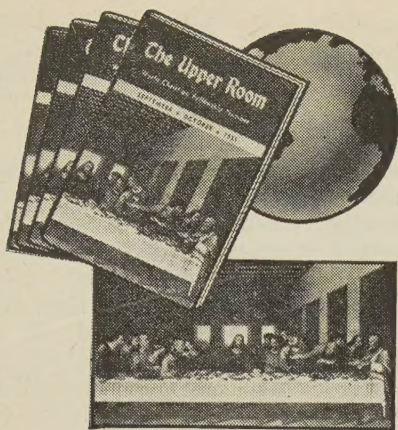
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BIRTHS

GRAHAM—To Norman and Vivian White Graham, a son, Raymond Lee, on April 18, at Grinnell, Iowa.

HARTMAN—To Philip and Viola W. Hartman, a son, Arthur Lawrence, on June 13, at Waynesville, Ohio.

HOLLINGSWORTH—To Melvin and Phyllis Haines Hollingsworth, a daughter, Rosemary, on July 2, at New Vienna, Ohio.

MILLER—To James and Helen Stuart Miller, a daughter, Jacqueline Hope, on June 19, at Philadelphia, Mississippi.

MOORE—To J. Floyd and Lucretia J. Moore of Guilford College, North Carolina, a son, Randolph Thomas, on June 17.

MARRIAGES

BOWER-DANN—Dorothy Dann, daughter of Robert H. and Lyra M. Dann of Corvallis, Oregon, to George Myron Bower, son of Milton and Ethel Bower of Hines, Oregon, on June 23 at Corvallis.

LAKE-BUTTERWORTH—Betty Joan Butterworth to William H. Lake, members of Evanston (Illinois) Monthly Meeting, on June 12, under the care of the Meeting.

STOUT-BARKER—Grace Barker of Russiaville, Indiana, to Wallace Stout of Russiaville, on June 9, Frank Stafford officiating.

TSUJIMOTO-TANI—Daisy Katsuyo Tani, member of Cambridge (Massachusetts) Monthly Meeting, to Yoshimi Tsujimoto of East Aurora, New York, on June 16, under the care of Evanston (Illinois) Monthly Meeting.

WICAL-DUFAY—Suzanne DuFau of Sabina, Ohio, to Leonard M. Wical of Wilmington, Ohio, on June 24, at the Sabina Friends Meetinghouse, Chester B. McKean officiating.

DEATHS

BALL—Sarah Oma Ball, on March 27, a member of the Sycamore (Indiana) Friends Meeting. The daughter of Amos and Elizabeth Ball, she was born in Howard County, Indiana. She was received into full membership in Sycamore Friends Meeting on March 4, 1902, the same day that it became a monthly meeting. Oma Ball was a staunch, zealous Christian, and filled almost every office of the church very efficiently. She has left a wonderful influence for good in the community.

CAMPBELL—Lewis Alonzo Campbell, on June 25, at Greentown, Indiana, aged seventy-nine. He was a faithful elder of New Salem Monthly Meeting. For several years he served as evangelistic superintendent of Kokomo Quarterly Meeting. Surviving are his widow, Ella; three daughters; two sons; ten grandchildren and three great grandchildren. Funeral services were held at New Salem, Clyde Watson and Fanny Gentry officiating.

GORDON—Emory F. Gordon, on June 30, at Oskaloosa, Iowa, aged sixty-four. He was born in Cherokee County, Kansas, to John and Hannah Pickering Gordon. He married Lela Elliott in 1909. Lela E. Gordon is now minister of the Oskaloosa Friends Meeting. Emory Gordon's cooperation with Lela Gordon in the work of the Meetings in which she has served as pastor is widely appreciated. Surviving are his wife; two daughters, Norma Harsh of Argonia,

Kansas, and Helen Herbertson of Kansas City, Missouri; and four grandchildren.

HARRIS—Margaret Mae Harris, wife of Roswell C. Harris and mother of Dorothy G. Harris, passed away in her sleep on June 30 after a short illness. She was born in Missouri July 10, 1875, where her father taught in a Friends' school near Carthage. Her family returned to Richmond, Indiana, in her early years and there she was graduated from the Richmond High School and later attended Earlham College. Before she married she taught in Cambridge City, Indiana, and at Spiceland Academy. Margaret Mae Harris was the daughter of Mahlon Thomas of Arba, Indiana, and Emma Hunt Thomas of Martinsville, Ohio, near Wilmington. She and her parents were birthright members of the Society of Friends. She has lived in the vicinity of Philadelphia since 1924. A memorial meeting was held at Radnor Friends Meetinghouse near Ithan, Pennsylvania, on July 2 and interment was in the Earlham Cemetery in Richmond, Indiana.

JESSUP—Isom P. Jessup, on May 25, at his home near Bangor, Iowa, aged

eighty years. He was the youngest son of Elam and Anna Jessup, pioneer settlers of the Bangor community. He was graduated from the Friends Academy at LeGrand and from Penn College at Oskaloosa. His life was spent on the farm in Bangor township except for a few years when he was in business in the Liscomb community. He was a life-long member of the Friends Meeting at Bangor and served as clerk of the Meeting for a number of years. He was married in 1894 to Elva Cook. Surviving are his wife; three sons, Maurice of Augusta, Georgia, Wilbur of Bangor and Walter of Austin, Texas; two daughters, Pauline Jessup of Busby, Montana and Bessie Dozer of Bedford, Ohio; and six grandchildren.

STOUT—Mary Stout, on June 9, following an automobile accident. She had been a faithful member of the New London (Indiana) Meeting for a long period of years. She is survived by her husband, J. Morris Stout; a daughter, Louise Blanch Greenlee of Kokomo, Indiana; and two sons, John of Flint, Michigan, and Morris of Kokomo. Memorial services were held at the New London Friends Meetinghouse with her pastor, Valentine Krumm, and former pastor, Clyde Watson, officiating.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

Whittier Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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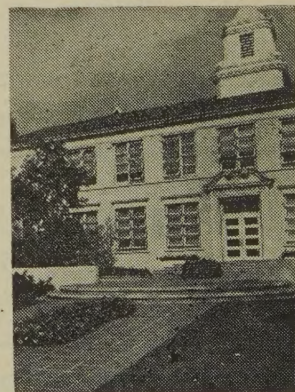
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